

# Presentation

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It is with great pleasure that we now present our dossier on Anthropology and Sport. As in other dossiers for *Vibrant*, we include original articles and others, in a section denominated *Déjà Lu*, which have acquired a certain notoriety in the field or which have been published in out of the way journals or edited books. The first is an essay by Roberto DaMatta originally published in 1982, in a book called *Universo do Futebol: esporte e sociedade brasileira* (*The Universe of Football: sport and Brazilian society*) In this seminal essay, professor DaMatta contributed decisively to the constitution of the field of study which we now call the anthropology of sport or the anthropology of sporting activities. Centering his analysis on a conception of football as a social drama he brings various aspects of Brazilian society to the fore. Of equal importance is José Sérgio Leite Lopes' classical article "The People's Joy" Vanishes: Considerations on the Death of a soccer player", the first version of which he wrote in collaboration with Sylvain Maresca. In this article they reflect on a series of themes which are central to Brazilian football: racism; class habitus; and playing styles. The article first appeared in 1989 in the French journal *Actes de la Recherche*, and then later in English in *The Journal of Latin American Anthropology* and in Portuguese in the *Revista Brasileira de Ciências Sociais* (*Brazilian Journal of Social Sciences*).

Until these essays had been published it was not really possible to talk of a numerically significant group of anthropologists working on the Anthropology of Sport, even though football had for some time been the subject of writings of notable Anthropologists and Sociologists. In this connection it is worth remembering Gilberto Freyre's article "Mulatto Football" ("Futebol Mulato"), first published in 1938 in the newspaper *Diário de Pernambuco* and his Preface to Mario Filho's classic book of 1947 *Blacks in Brazilian Football* (*O negro no futebol brasileiro*) (Filho 2003 [1947])<sup>1</sup>. More recently, sport has become established as an important field within Brazilian Anthropology. Needless to say, football, which is so incredibly important in Brazil, dominates the field, even though other sporting activities are

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<sup>1</sup> FILHO, Mário. (2003 [1947]). *O negro no futebol brasileiro*. Rio de Janeiro, FAPERJ/MAUAD.

increasingly present in the literature, which focuses on comparing their meaning and significance with that of other societies and nations. Since 2000 the field has expanded considerably as may be evidenced by the proliferation of study groups in the Brazilian Anthropological Association (ABA) and other academic meetings, the increasing number of master's and doctoral theses as well as articles and books.

Our dossier aims to bring together articles by Brazilian anthropologists and Anthropologists who work and study in Brazil that analyze the various interfaces between the Anthropology of Sport with more traditional anthropological themes. Among them we find studies of TV sporting commentators on the World Cup finals of 1998 (Édison Gastaldo), the training of football players in Brazil and their circulation in international markets (Arlei Damo), gender relations in horse riding, the only Olympic sport where there is no separation between male and female participants (Rojo), a case study of football bosses and the internal tensions within an Argentinean football club (Matias Godio), the significance of Brazil's most important stadium, Maracanã, a pilgrimage center for football supporters and emblem of democratic sociability (José Sérgio Leite Lopes), a comparison of representations on the "people" in Argentinean and Brazilian football (Simoni Guedes), and another analysis of the World Cup, this time with a victory for Brazil, in which the TV transmission is interpreted as a documentary (Carmen Rial).

All these articles show that football and other sports are interesting in themselves but are also "good to think" about the construction of social identities, in particular gender, regional and national identities, and an important window onto significant global processes.

Finally, we would like to draw attention to the cover photo of this dossier. It resulted from a series of coincidences. We were considering a number of alternatives when Peter Fry remembered having seen a magnificent photograph in the Afro Brasil Museum in São Paulo. And so it was that Peter, as detective, asked his friend Jorge Schwartz, son of the photographer, Madalena Schwartz, if he would agree to our using his mother's photo as the cover of this Vibrant dossier. He happily put him in contact with the holder of the copyright, the Moreira Salles Institute, who ceded the rights to this wonderful photograph: "the Pelé that we hadn't seen before".

Translation: Peter Fry